



**RARE CAMPMEETING ON
REMOTE ISLAND** page 9

SUMMIT SUPPORTS SCRIPTURAL SEXUALITY page 8

GOD ABIDES IN DARKNESS page 16

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Youth commit to making an iMPACT

Melbourne, Victoria

More than 600 young people attended the ninth Adventist Youth for Christ (AYC) Convention at the historic Melbourne Town Hall in February.

The delegates represented a variety of countries, including Australia, Indonesia, Singapore, New Zealand, Canada and the United States.

John Bradshaw, Kameron DeVasher, Gary Krause and Nick Kross were among the speakers who inspired the youth to get involved in evangelism and “turn the world upside down” as Paul and Silas did in Acts 17:6.

In line with the General Conference’s Year of Evangelism, AYC has been working with the Australian Union Conference (AUC) and local conferences across the country on iMPACT 2014, which aims to provide Adventist young people with the opportunity and training to host a public evangelistic series in their local church or community.

In total 105 youth made a decision to be either an iMPACT speaker or organiser with 154 others from a total of 46 churches indicating a desire to be involved in this public

evangelistic initiative. Another 38 youth made a decision for baptism and 79 people committed to Bible work or full-time ministry. Other highlights included a sacred worship service to usher in Sabbath, where 15-year-old Stephen Aveling-Rowe amazed the delegates with music from the giant Melbourne Town Hall pipe organ. —Jordan Kent/Darryl Chang

More about iMPACT 2014 at <www.adventistoyouthforchrist.org/impact>.



Participants join in prayer.

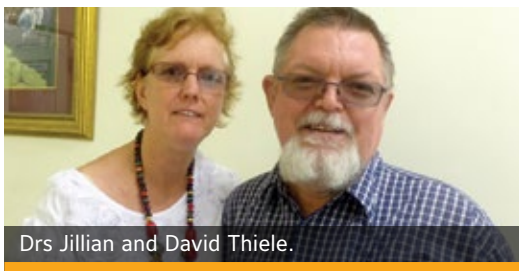
PAU lecturers share with Catholics

Port Moresby, Papua New Guinea

Two faculty members from Pacific Adventist University (PAU) accepted an invitation to speak to a class of trainee priests at the nearby Catholic Theological Institute (CTI) in February.

Senior theology lecturer, Dr David Thiele, outlined what Seventh-day Adventists believe and gave a brief summary of the history of the Church. PAU’s affiliation officer, Dr Jillian Thiele, concluded the presentation with a challenge for everyone to share the love of Christ and demonstrate this love in action.

The CTI lecturer was thrilled with the presentation, saying, “It was far better than the video or handout I was expecting.” One of the goals of PAU’s School of Theology is to cultivate relationships with other church organisations and their training institutions. —Glennis Anis



Drs Jillian and David Thiele.

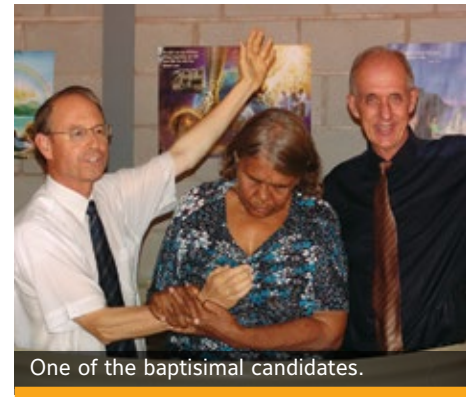
New life celebrated in the Red Centre

Finke/Aputula, Northern Territory

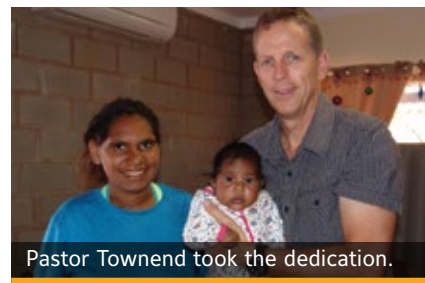
The Northern Australian Conference has celebrated its biggest baptism for some time, with 15 people committing their lives to Christ in Australia’s Red Centre.

Candidates were baptised by Pastors Don Fehlberg and David Gilmore. However it was really the culmination of 15 years of work.

Lorraine Ferguson started the process when she heard the Adventist message in South Australia and felt a strong urge to share it with her community. Her mother, sister and nephew were among those baptised. Since Ms Ferguson introduced the Adventist message, a number of community members have attended Mamarapha College in Western



One of the baptismal candidates.



Pastor Townend took the dedication.

Australia and a number of ministers and lay people have studied with the candidates.

The day included a baby dedication by Conference president, Pastor Brett Townend.

—Top News



Slavery and sexuality

James Standish

Those who believe in the biblical view of sexuality are treading the well-worn path of scriptural literalists who, in ages past, supported slavery using precisely the same mode of textual interpretation—or so goes the argument. Dr Robert Cargill of the University of Iowa put the view forward rather vigorously in his blog:

“Let me say this to those who oppose same-sex marriage—ESPECIALLY IN THE NAME OF GOD: You are deserving of all public shame, chastisement, loss of reputation, and abandonment of friends and colleagues (both secular and Christian) that accompanied those who freely chose to defend the divinely ordained institution of slavery. You deserve the loathing you receive, for you have chosen to suppress the rights and privileges of your fellow humans because you think God told you to do so, but you don’t condemn evenhandedly. You deserve to be intellectually exposed and called out publicly, because you condemn in the name of a god who ENDORSED, LEGISLATED and MAINTAINED SLAVERY!”

Is Dr Cargill correct? Does it follow that if you oppose slavery from the Bible, you must similarly support same-sex marriage? Or if you oppose same-sex marriage, is it a logical requirement to support slavery?

It’s worth noting at the outset that Christians drove the abolition of slavery—giants like William Wilberforce, John Wesley, Charles Finney and Ellen White. None of them believed that their biblically based opposition to human bondage meant they must abandon biblical sexual morality.

Why not? There are three primary reasons.

Firstly, there is a distinction between laws that regulate and laws that mandate. As Christ made clear when He critiqued Moses’ divorce law (Matthew 19:8), not all laws regulating society in the Bible can be construed to approve the underlying behaviour.

The biblical laws regulating slavery were, like divorce, instituted to manage and reduce the impact of the practice, not uphold it. Like the Mosaic divorce laws, the slavery laws didn’t mandate the underlying practice but rather regulated it when it occurred.¹ This is in stark contrast to the laws of sexual behaviour, which were mandated in the strongest of

possible terms. A second distinction is that the Bible doesn’t link the implementation of slavery regulations with salvation.² Sexual morality, in contrast, is an issue directly linked to salvation. In 1 Corinthians 6:9–11 (NKJV), of the 10 examples of the unrighteous who will not “inherit the Kingdom of God”, four relate to sexual morality. Similarly, in 1 Timothy 1:8–11 (NKJV), two of the eight examples of those who are “ungodly and profane” are those who engage in sexual immorality.

Thirdly, the practice of slavery regulated in the Bible differed substantially from Anglo/American slavery. In Exodus 21:16, kidnapping people for sale was explicitly banned. Exodus 12:49 also banned treating people differently under the law based on their nationality. Further, time limits on slavery were imposed in the Bible and slaves were accorded some rights. In contrast Anglo/American slavery not only had no time limits but involved the enslavement of slave descendants, provided no practical protection from rape and other acts of brutality, and was part of a program to exploit an entire race of people. To use biblical regulation of a practice so far removed from Anglo/American slavery to justify its abuses is transparently unprincipled.

While it may not be a historical or logical truth that views on slavery and sexuality are intrinsically linked, it has become, in many minds, a rhetorical truth; a rhetorical truth with very profound implications to how societies treat Christians individually and collectively.

In the face of vehement opposition to Christian views of sexuality, do we have the courage to stand firm? Do we have the backbone to withstand attacks on our character, our intelligence and our integrity? In the words of Dr Cargill, are we prepared to be “loathed”? But just as importantly, are we able to not loathe in return? Do we have the kind of character and resolve, compassion and dignity that Dr Martin Luther King demonstrated in the face of hatred? Do we have not only the courage of Christ but also the heart of Jesus?

We will all know soon enough.

1. See Money, Might and Munitions at <record.net.au> for more complete discussion.
2. Quite the opposite—slave traders are listed among the “ungodly” in 1 Timothy 1:10.

James Standish is editor of Record.

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“Pastor Albert Safu, in the wheelchair, with Dr Currie. He conducts bible studies every week.”

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Our vision is to be a church that...
knows
experiences
and shares
our hope in Jesus Christ



An unexpected proposal

Vania Chew

"Let's get married."

His proposal—short, to the point, and certainly not romantic—stunned me. He had to be joking.

"I'm serious," he insisted. "We should get married. I have a good job and I can take care of you. You won't even have to work." He smiled hopefully, waiting for my response.

Where had this come from? I wondered. Just half an hour earlier, we had been chatting about the weather.

I didn't have to think too hard about my answer, which was also short and to the point. "No."

Now before you tell me I should have let him down more gently, there's something you should know. This man had known of my existence for the length of a taxi ride from Sydney's CBD to the Inner West—a grand total of approximately 35 minutes.

Long enough to decide that he wanted to spend the rest of his life with me? I had good reason to be sceptical!

"He must be trying to get a visa," my friend Sarah laughed when I told her about the unexpected proposal.

"I thought it was because of my irresistible charms," I retorted.

It's flattering to have someone want to marry you. It's not so flattering when the person in question has an ulterior motive.

I'm reminded of the rich young ruler in Luke 18. He had an ulterior motive for wanting to talk to Jesus. He wanted to know what he could do to gain eternal life.

Jesus made a proposal to him too. "Sell all you have, and distribute unto the poor, and you shall have treasure in heaven: and come, follow me."

This proved to be too difficult a task for this young man. He didn't want to give up what was most precious to him—his possessions.

In contrast, in the very next chapter, Zacchaeus was so eager to see Jesus that he climbed up a tree. What was his motivation?

He sought to see Jesus—who He was.

Jesus went to Zacchaeus' house but He didn't ask him to sell all that he had.

Yet Zacchaeus decided to give half of his goods to the poor and restore fourfold anything he had stolen as a tax collector.

Unlike the rich man, Zacchaeus didn't do this to win eternal life. Rather, after spending time with Jesus, he desired to make things right and restore what he had taken from others.

Jesus has a proposal for all of us. It's an undeserved offer of salvation.

What are our motivations for accepting (or declining) His proposal?

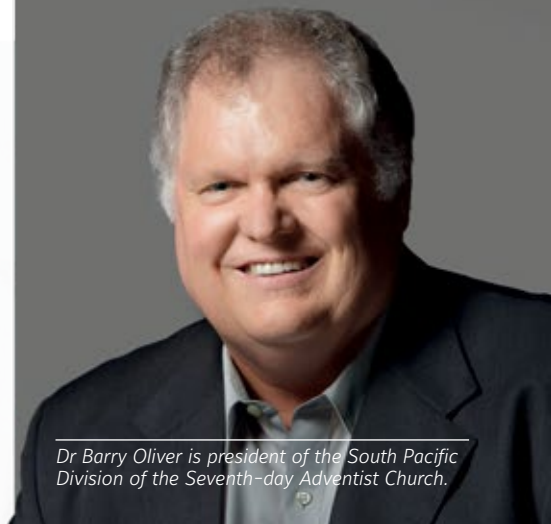
Do we have an agenda like the rich young man—seeking eternal life but not necessarily a relationship with Jesus? Or like Zacchaeus—do we want to see Jesus—who He is?

Vania Chew is PR/editorial assistant for RECORD.

Complementary or competitive?

One of the strengths of our Church is that the Church, humanly speaking, belongs to all of us. This Church is strong because of the energy, commitment and vision of its people—you and me. We are Seventh-day Adventists because we believe in Jesus Christ and the message and mission of the Church. Everywhere I go I see this working itself out in so many ways—and that is just so good.

Many of you have given your time, talent and resources to volunteer projects at home and across the ocean. A huge number serve in local churches filling the various volunteer roles and offices that make each church what it is. Your service is indispensable to the Church. There are some who have spent considerable time and resources establishing various supportive ministries, and they are doing a marvellous job. Whichever is your area of service, may I make an important request: please make sure you are working closely with your church organisation to fulfil the mission given to us by Jesus Himself. Make your supportive ministries complementary to those that the church is already doing. We do not gain anything by having ministries set up that duplicate and thus compete with already established church ministries. Stretching our combined resources too thinly will not bring maximum results for anyone. Generally the end result is frustration and disappointment. Remember, complementary ministries, not competitive ministries, are those that are truly supportive ministries.



Dr Barry Oliver is president of the South Pacific Division of the Seventh-day Adventist Church.



Call for peace

General Conference president, Pastor Ted Wilson, spoke out against violence during his visit to Nigeria, where Islamist terrorists have killed thousands in recent years. Speaking to journalists in Lagos, Pastor Wilson said all parties involved need to concentrate on reconciliation through dialogue. The Nigerian Adventist Church is celebrating its centenary this year. —*AllAfrica.com*



Change for the worse

The UN's Food & Agriculture Organisation says the health of Pacific islanders is declining as they neglect local produce in favour of processed foods. Pacific diets have moved from home-grown carbohydrates, greens and protein, to imported foods with a high sugar, salt and saturated fat content. The result: obesity, diabetes and heart disease. —*UN News*



Together against slavery

In an unexpected move, the Vatican, the Church of England and the highest authority in Sunni Islam are developing the Global Freedom Network, which aims to free the world's 30 million slaves. Australian mining magnate Andrew "Twiggy" Forrest says holy texts have "ambiguity around slavery" and has recruited the religious leaders. —*Sydney Morning Herald*



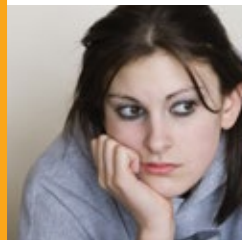
Targeted

An Adventist church in Zanzibar, off the coast of East Africa, had home-made bombs thrown at it twice in February. The level of injuries and damage is unknown. In recent months Islamist extremists pushing for independence from Tanzania have increasingly been attacking churches and church workers of various denominations. —*Christian Today*



Injustice

At least 30 Aboriginal Australians are behind bars without trial or conviction, prompting the Uniting Church to call for change. Rosie Anne Fulton was deemed unfit to stand trial for driving charges, due to intellectual impairment. Ms Fulton has remained in custody for 18 months, as there is no alternative accommodation available. —*Uniting Church*



Losing touch

Bible Society Australia has released confronting research that suggests young people struggle to engage with the Scriptures. "The Bible According to Gen Z" report says more than 70 per cent of youth have never read the Bible. Only 8 per cent of respondents in Christian schools agreed that biblical miracle stories definitely happened. —*Bible Society Australia*

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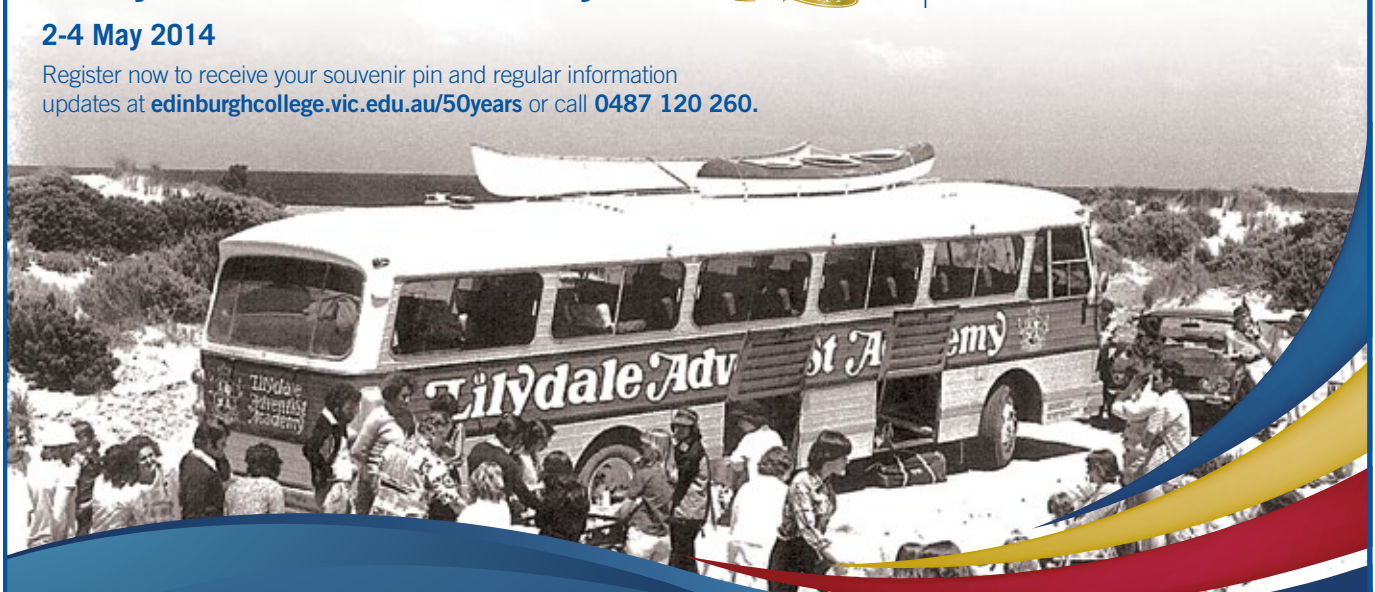
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First 25000 spins ride in New Zealand

Queenstown, New Zealand

New Zealand hosted its first 25000spins challenge last month, with 18 riders raising more than \$NZ33,000 for charity.

The three-day ride began on March 9 in Queenstown on New Zealand's South Island, with participants journeying through Alexandra and Wanaka on their 300-kilometre circuit.

Eight riders took part on behalf of ADRA New Zealand, with six others representing ADRA Australia. Other participants rode on behalf of World Vision and the Botswana Orphan project.

"It was a challenge and a half but we all got there," said Adventist Development and Relief Agency (ADRA) New Zealand CEO Matthew Siliga.

Stunning scenery aside, Mr Siliga said the riders were simply grateful to be able to "bring more change to a hurting world".

The money raised from the Queenstown Challenge will

help support ADRA's work in the Tay Ninh Province of Vietnam—one of the poorest regions in Asia. Many families in the region live on less than \$1 a day, with agricultural farming in the area also becoming increasingly difficult.

To support these families, ADRA has established a cow bank and a livestock breeding school.

To find out more about ADRA's work in Vietnam and other parts of the world, visit <www.adra.org.nz>. —Linden Chuang



Riders pedal against poverty.

Adventist Aviation celebrates 50 years flying high

Cooranbong, New South Wales

Aviation enthusiasts recently gathered at Avondale Memorial Church to commemorate 50 years of Adventist aviation in the South Pacific Division (SPD).

The jubilee weekend kicked off with vespers on Friday, February 28, led by Pastor John Kosmeier, president of the Adventist Aviation Association in North New South Wales. Approximately 150 people were present. It was the first of many opportunities throughout the weekend for pilots and engineers to share their testimonies.

"The best part of the weekend was hearing stories of how people's lives have been changed through aviation—it's not just about flying planes," Pastor Kosmeier said.

Close to 800 people filled the church the next day. Highlights included interviews with pilots and pilots' wives and inspiring reports from representatives around the Division.

Len Barnard and Colin Winch, pioneers of Adventist Aviation, received citations from the SPD in recognition of their commitment and dedication.

The weekend concluded with flying and a barbecue at

Cessnock Airport on Sunday. Several planes were present, including a well-known Cessna 206 affectionately known as "Charlie". One of the

most memorable moments that day was former Adventist Aviation Services engineer Linden Millist taking up a Cessna 182, 14 months after the accident in Goroka, Papua New Guinea, that burnt up to 50 per cent of his body.

"This was a real milestone for me," said a delighted Mr Millist. "After being able to drive again, flying was the next milestone I wanted to achieve."

"It was a blessing to see Linden flying again," noted one participant. "His determination and courage is inspiring."

The jubilee was also an opportunity for future pilots and engineers to learn more about aviation and what it involves. "This weekend has been amazing," enthused 15-year-old Stephen Aveling-Rowe. "I definitely want to be a pilot one day."

The 50th jubilee celebrations of Adventist Aviation Services in PNG will run from July 3-6 in Goroka. —Vania Chew
For further information, contact Colin Dunn at <cdunno2@bigpond.com>.

Watch Record InFocus videos with Linden and Roger Millist <www.infocus.org.au> under the "My Story" channel.



Russell Gibbs interviewing Len Barnard, Colin Winch and John Lee.



Linden Millist going up with Leighton Judd.



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Summit affirms scriptural sexuality

Cape Town, South Africa

Nearly 350 Seventh-day Adventist Church leaders, pastors, academics and human services experts gathered in Cape Town, South Africa, last month for a four-day summit intended to help the worldwide Church better address the experiences of homosexuality and alternative sexualities.

Titled "In God's Image: Scripture. Sexuality. Society.", the conference at Africa's southern tip was, organisers said, intended to be "a conversation with key people in the global leadership of the Seventh-day Adventist Church, to gain a greater understanding of the issues surrounding alternative sexualities and to counsel together regarding the challenges the Church is facing in this area".

Each of the denomination's 13 world divisions sent a delegation comprising senior administrators, theological and social science scholars, and "frontline personnel"—pastors, chaplains and human resources directors—to the intensive event that began on March 17. Monday evening's keynote address by world Church president Ted Wilson was titled "The Truth as It Is in Jesus".

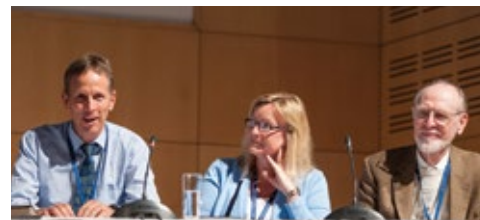
Pardon Mwansa, general vice president of the General Conference and chair of the committee that organised the summit, said the event was a watershed for Adventist discussion of difficult social and religious issues.

"We are dealing with an issue about which the world around us has already formed a perception," Pastor Mwansa said. "We can't avoid dealing with this matter because those perceptions affect how we express ourselves. We are a moral group—a church—and we have to shine and say just what the light is on this issue."

Summit organisers were clear that they intended no redefinition of the Church's historic opposition to all sexual expression other than heterosexual marriage between one man and one woman. Listed first among the summit's "learning objectives" was the goal to "describe the Bible's teaching on alternative sexualities". Two of the conference's first three plenary sessions focused on how to read and understand the Bible's teachings about human sexuality, as well as specific passages of both Old and New Testaments that address homosexual behaviour.

The summit also covered topics such as the denomination's legal and employment concerns with legislation around the world, the latest understandings of alternative sexualities from a medical and psychological perspective and how the Church would relate to those who are struggling with issues surrounding human sexuality.—Adventist Review/ANN staff

For full reports on the sessions, visit www.record.net.au.



Northern Australian Conference president Pastor Brett Townend (left) was on one of the discussion panels.

REVIVED BY HIS WORD

April 5—19, 2014

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

5 – Isa. 40	8 – Isa. 43	11 – Isa. 46	14 – Isa. 49	17 – Isa. 52
6 – Isa. 41	9 – Isa. 44	12 – Isa. 47	15 – Isa. 50	18 – Isa. 53
7 – Isa. 42	10 – Isa. 45	13 – Isa. 48	16 – Isa. 51	19 – Isa. 54



Rare camp meeting on remote island

More than 300 Rotuman islanders gathered for a rare camp meeting over the year end. The gathering became the talk of the 2000 unique indigenous people who inhabit the isolated islands of Rotuma. Rotumans are more connected ancestrally and culturally to the Polynesian peoples of Tonga, Samoa, Futuna and Uvea than they are to Fiji, but proudly they constitute a minority people within the Republic of Fiji.

This was a rare gathering because transportation to and from the island is a tremendous challenge.

"I was wait-listed for over three months on the one plane to the island each week," explains Pastor Alex Currie, keynote speaker for the camp meeting. "[I] then ended up travelling by ship for 50 hours with another 150 attendees."

The weekly plane only carries six or seven passengers, depending on the amount of luggage each carries. Due to the lack of transportation church leaders seldom visit this volcanic island of 43 square kilometres (13 kilometres long and four kilometres wide at the widest point and 230 metres at the narrowest) that is located 12 degrees south latitude and 177 degrees east longitude. Rotuma is 646 kilometres directly north of Fiji.

Pastor Currie preached every evening and on Sabbath during the 10-day celebration. He was ably supported by Glory 4, a quartet originally formed at Fulton College but whose members are now serving in three island groups: Kiribati, Samoa and Fiji. "This singing group made a huge impact not only on the campers but in special events and other church services on the island," Dr Currie says.

The theme of the meetings was "family life", which highlighted the influence of notable Pacific Island families on their own families and on Adventist family culture.

Dr Currie was supported by a team of other ministers led by Pastor Mike Sikuri (Family Ministries director for the

Trans-Pacific Union) and Pastor Fred Taito, newly appointed minister for the island, who cared for morning meetings, including a Vacation Bible School and recreational activities.

One hundred and fifty campers lived in tents and in a public school and were fed with island produce grown by local Rotuman farmers. One day 260 delicious watermelons were picked from one farmer's garden alone. (This to the people was a miracle in itself for only Adventists were harvesting watermelons, according to a non-Adventist chief who visited the camp.) Pineapples were harvested by the barrow load. Root crops were in abundance. Coconuts were so plentiful they could be picked anywhere on the island. Fish is also a staple part of the isolated islanders' diet.

With no hotels or motels on the island, Dr Currie stayed with Dr and Mrs Taukave, long-time friends from his Fulton College years in the 1970s. Dr Taukave, a highly qualified medical practitioner, who is now 86 and retired, was awarded Gardener of the Year in 2012 for all of Rotuma. His vegetable

garden embraces about 1.5 hectares. "He's the envy of much younger farmers," Dr Currie says. "A great testimony to a healthy Adventist lifestyle."

The highlight of the gathering was the baptism of 10 candidates on the last Sabbath morning. It was held at 7 am because of tidal times. Pastors prepared nine Rotumans and one Indian woman for baptism in the quiet waters of the peaceful Pacific Ocean. Many people testified to the blessing of God on the camp and with improved transport hope to have a camp on the island every second year. "Pray for Pastor Taito as he is led by the Spirit to touch the lives of these beautiful Pacific Island people," Pastor Currie says.

The next camp is planned for December 2015. —*Record staff/Alex Currie*

Due to the lack of transportation church leaders seldom visit this volcanic island.



OPENING HIS WORD

Gary Webster

Wanted now: radical disciples!

The greatest need in the world today is radical disciples to turn it upside down for Christ. Such a disciple is one who: loves Christ more than anyone else; loves Christ more than anything else; dies to self; loves those in the Church as Jesus does; lives their life in obedience according to the Word of God; has the fruits of the Spirit in their life; and seeks to bring others to Jesus.

Read Luke 14:26, 27, 33; John 13:34,35; 8:31; 15:8,16; 4:35-38; Galatians 5:22-25; Matthew 28:19,20.

In other words a genuine disciple of Christ is one who is growing more and more into His likeness. Such disciples, compelled by Christ's love, draw others to Him.

Read Colossians 3:10; Ephesians 4:15; 2 Corinthians 2:14,15; 5:11,14,15.

So how do you become a radical disciple? It only happens by the power of God. It's His work that makes us such people. As we come to Him just as we are, putting out trust in Jesus and His death alone, He washes us from all sin and justifies the ungodly. His Spirit makes us a new person, filling us with the very love of God and begins to transform our lives into the image of Christ. As we contemplate Christ's life and continue to abide in Him by walking in obedience to His will and word, we are changed more and more into His likeness. The world desperately needs such people. Why not decide right now to open your whole life to God, allowing Him to make you a radical disciple?

Read 2 Corinthians 5:18-21; 1 Corinthians 6:9-11; 1 John 4:7; John 3:14-16; Romans 5:5; 2 Corinthians 3:18; Hebrews 12:1-3; John 15:4,5;15:9,10,4,5.

Pastor Gary Webster is director of the Institute of Public Evangelism.



RECORD REWIND

Marian de Berg

Church in a sawmill

When bushland at Cooranbong was selected for the new Avondale School for Christian Workers, a sawmill was needed before school buildings could be erected. Established trees from the estate were milled and turned into buildings to provide classrooms, accommodation and dining facilities. Student numbers increased and the sawmill loft was set up as a classroom during the week and a chapel on Sabbaths.

Ellen White wrote: "First we met in a little parlour 13 x 12 feet, but as the students came in we were obliged to use the dining room, removing the tables. Then that space was too narrow, and we met in the lower part of the sawmill, open on all sides. I spoke there once, but it was not safe for me" (Letter 168, 1896). Church was held in the sawmill loft, but she was still uncomfortable with the set-up. How could the school body worship there with the oppressive heat of the sun beating down on the tin roof and barricaded in with school furniture? How could sacred ideas be grasped when those assembled would sleep for want of air? In winter, the cold winds blew in through sacks strung over the open windows. "We need a chapel so much, where we can meet together to worship God, but have not means to do this. We meet now with only a roofing overhead and gunny sacks spread on the ground. This must not be" (Letter 136, 1896).



How could people in the surrounding district be invited to meetings in such a place? Ellen writes: "Again I spoke in the sawmill yesterday, Sunday, but it is a cruel place to assemble to worship God. Certainly there can be no special sacredness associated with the place. We had to put tent cloth up to make it passably comfortable, and then the cold air struck me and I had to move to another standing place. But we hope that means will come from some quarter so that we can build a humble house of worship" (Letter 167, 1896).

Facing accommodation shortages for the new school year in 1897 the suggestion was made that some boys occupy the room above the mill, but it was decided the impression upon the students would not be good. It was further pointed out that "furniture in the loft must be overhauled, repaired, painted, and all the bed clothing examined. It is full of vermin. We see bedbugs crawling upon the clothing of those who attend . . . and all at once we find our own beds swarming with bedbugs" (Letter 41, 1897).

Many appeals were made to friends in America for the need for a church. For nearly a year they had been compelled to use the sawmill loft for meeting.

She wrote: "My heart has ached as I have entered this place for the worship of God, and I have felt that it was a dishonour to his Holy name. I could not endure the thought of having to worship God through the winter months in such a place" (Letter 118, 1897).

It was a wonderful day, therefore, when the new meeting house was commenced in August 1897 and completed eight weeks later.

Marian de Berg is administrative assistant for the Ellen G White/SDA Research Centre.

A mighty whisper

by Barbara Shelley

I GLANCED AT THE CLOCK AS I SLIPPED OUT OF BED. 6.30 am! We'd had hot weather and I wanted to water the garden while it was still in shade. Armed with my trusty secateurs I blithely snipped off dead buds with one hand while hosing with the other.

As I neared the side fence, my neighbour appeared on his front verandah, coffee cup in one hand and cigarette in the other. He watched me for a minute and then said: "Thunderstorm coming."

Grinning broadly he sat down to enjoy his morning cuppa. I smiled indulgently as I had heard the early weather broadcast predicting "cloudy but fine". Watering finished, I grabbed the hedge trimmer and proceeded to trim the front hedge. It badly needed the hair cut. Sweating profusely, I laboured on feeling very smug and self-righteous.

Back inside I cleaned up and made my breakfast. I loved to sit and watch the rainbow lorikeets as I had brekky.

No sooner had I sat down, than I heard the ominous roar of thunder followed by rain. My neighbour had been right! If I'd listened to him I could have saved myself time. In 30 minutes God had watered not only the front but the back yard and the car. As I glanced across to my neighbour, he smiled cheekily and waved his cigarette at me.

Reflecting on the events of the morning I realised how often as Christians we don't heed the "still small voice of God". Thank God we have some excellent examples from the Bible where people did heed that voice.

Think of Daniel and his three companions. There they were with a feast fit for a king. It would have been quite interesting to hear the dialogue in their heads. The little voice would be reminding them of what was best for them, while the feast in front of them would have screamed out: "Eat me, I taste good." And it was all free! But no. These guys were strong. They refused the goodies, asked for a vegetarian spread and proved to the king that their choice of food was healthier—with exceptional results.

Psalms 46:10 (NIV) tells us: "Be still and know that I am God . . ." It's while we are being still that we have the time to listen to what that voice (God) is whispering to us.

Many years ago my husband and I felt that still small

voice. We prayed, asking God to reveal His message. He led us to Isaiah 30:21 (KJV): "And thine ears shall hear a word behind thee, saying, 'This is the way; walk ye in it, when ye turn to the right hand and when ye turn to the left'."

Then, during our holiday break, we set out to explore Sydney. We continued praying that God would show us what He wanted us to do with our lives. On impulse (really God's leading) we decided to visit Avondale College and spend a couple of days exploring Advent history.

Sabbath morning found us in Avondale Memorial church. We loved the atmosphere and both of us felt the day was somehow going to be special.

It was. We sat in Sabbath School, listening in amazement. The opening text was Mark 16:15 (NIV): "Go into the world and preach the gospel to all creation."

Barnabas and I looked at each other. I whispered to him, "Are you thinking what I'm thinking?" He nodded excitedly. The lesson concluded and we returned to our caravan. We needed to talk. We dropped to our knees. Barnabas asked God, "Is this the sign?" Then he added: "God, if this is Your sign then please repeat it somehow." I remember thinking, "Wow, what cheek to ask God to repeat the sign" (how naive I was). We rose and went back into the sanctuary for the service.

An elder announced that the selected preacher for the day had laryngitis. A college student had agreed to step in at the last minute (Ray Sills we later discovered). Opening the Word, he announced: "My text for today is found in Mark 16:15 (NIV), 'Go into all the world and preach the gospel to all creation'."

Both Barnabas and I gasped. The sermon seemed very short. Immediately after it finished, we returned to our van. That still small voice was now a roar in our ears. We committed ourselves to God's call and the rest is history.

As I look back over our 40 years of ministry I still marvel at God's leading and I whisper a prayer of thanks to a God who still cares enough to continue to speak to you and to me in that "still small voice".

R

Barbara Shelley is a psychotherapist and professional counsellor who writes from New South Wales.



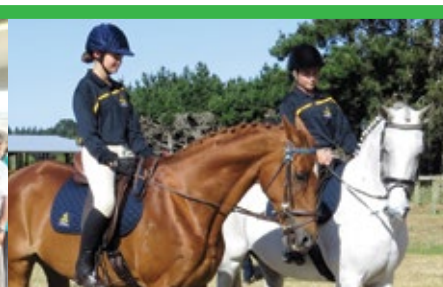
Study support

Pacific Adventist University students Bruno Siare and Morrison Garth were recently awarded Archer Leadership Scholarships for their exceptional leadership potential. The scholarship program, facilitated by the Kokoda Foundation, is offered every year to six final-year tertiary students in Papua New Guinea, providing recipients "a year long suite of activities and programs aimed at developing their leadership skills and abilities". — *Tracie Mafile'o*



Welcome back

Earlier this year saw the return of an ADRA Op Shop to the Townsville community in Queensland. Townsville city councillor Jenny Lane officiated at the opening ceremony of the store (located in Rasmussen), and thanked the staff and volunteers for providing the community with such a well-needed resource for the Upper Ross region. — *Top News*



Riding high

Two Year 8 students from Longburn Adventist College (NZ) recently took part in an inter-school equestrian competition. Jessica Horne (riding "Poppy") and Sophie Pigott (riding "Seeda") finished fifth overall—a very good result considering it was the first time the girls and the school had participated in an equestrian event. Jessica also placed fifth in dressage and third in turnout. — *Glynis Walsh*



On her feet

Operation Food for Life (OFFL) recently donated a walker to a disabled 15-year-old girl in the Rigo District of Papua New Guinea. Daina Malaga lost the use of her legs when she was just seven months old after suffering meningitis. Her parents have struggled raising her ever since, with Daina often unable to leave the house due to her condition. The new walker, provided by OFFL with the help of Red Cross Special Education coordinator Joseph Kali, has given new hope to Daina, who is now able to enjoy the outdoors. — *Phillip & Maureen Vaki*



Going for gold

An Avondale College lecturer is painting a Paralympic gold medallist for two of Australia's most prestigious art prizes. Andy Collis will enter his portrait of Liesl Tesch in the Archibald and the Doug Moran National Portrait Prizes—the latter the world's richest at \$AU150,000. The portrait forms part of Andy's doctoral thesis, "The human touch? What is the value of the artist-sitter relationship to contemporary portrait painting?". Liesl has won two silver medals in wheelchair basketball at the Paralympics in Sydney and Beijing, and a bronze in Athens. She won gold in London but in sailing, cementing her success as one of Australia's best athletes. — *Bianca Reynaud*



Hail to the weatherman!

NBN weather presenter Gavin Morris visited Macquarie College (NSW) in early March, offering his expertise to Year 6 students learning about weather and natural disasters. The students responded well to Mr Morris' visit, and asked a lot of insightful and intelligent questions. The TV presenter also enjoyed his time at the school, describing the Year 6 class as the "best group of students he has ever met". — *Macquarie College*



Learning to lead

Youth leaders from across the South New Zealand Conference recently convened at Mt Hutt Retreat for three days of intensive leadership training. The goal of the summit was to equip and encourage local church youth leaders in their roles for 2014. The weekend featured four interactive workshops led by Dr Lyell Heise, Pastor Victor Kulakov, Lance Boulton and Sarah-Jane Riley. — *Ray Moaga*



Writers wanted

Australia's number one Bible television program, *It Is Written Oceania* (IIWO), has launched a competition in an effort to unearth writers. Participants can enter with a 3500-word script or a 3 to 5 minute video. Both categories have a \$A500 prize as well as the opportunity to attend an IIWO shoot. See page 2 for details. — *Geraldine Przybylko*



High protein, low longevity?

With high protein, low carbohydrate diets gaining in popularity in a number of different forms over the past decade, many people have been keen to try them out as they are often promoted as an easy way to shed some weight.

But new research from the University of Sydney should give us pause to think about what we're willing to sacrifice for weight loss. A three-year study comparing 25 different diets fed to 900 mice found that while a high protein, low carbohydrate diet might lead to greater weight loss, the best diet for longevity was one low in protein and high in carbohydrate, with mice on a low protein diet living about 50 per cent longer than those on a low carbohydrate one.

Professor David Le Couteur, a member of the research team, had this to say on the results: "If you're interested in a longer life span and later life health, then a diet that is low in protein, high in carbohydrate and low in fat is preferable."

It's important to remember that while high carbohydrate diets can be a great choice for health, the source of carbohydrates still critically counts. Other studies show that including high quality, wholegrain carbohydrate foods in the diet over refined sources can have a range of great health benefits, including helping with weight management and weight loss. Aim for whole plant foods for maximum nutrition and your daily fibre needs.

While animal studies don't translate perfectly to human diets, this is just another piece of the ever growing body of research showing that high protein diets, which are often high in animal protein, might not be the best choice for our health.



Call and arrange to speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or nutrition@sanitarium.co.nz (New Zealand). For more great recipes and health articles visit our website www.sanitarium.com.au or www.sanitarium.co.nz



Pineapple and almond breakfast couscous

Preparation time: 10 minutes
Cooking time: 5 minutes **Serves:** 4

- 1 cup pineapple juice**
- 1 cup couscous**
- ½ cup chopped fresh pineapple**
- ½ cup diced dried apricots**
- ¼ cup chopped almond kernels**
- 1 cup low fat yoghurt**

1. Bring pineapple juice to the boil in a jug in the microwave.
2. Place couscous in a heatproof bowl and pour over boiling pineapple juice. Stir to combine.
3. Stand for 5 minutes or until liquid is absorbed.
4. Fold pineapple, apricots and almonds through couscous.
5. Serve with yoghurt and garnish with fresh mint.

NUTRITION INFORMATION PER SERVE:
1400kJ (330cal). Protein 13g. Fat 6g.
Carbohydrate 56g. Sodium 60mg. Potassium 705mg. Calcium 190mg. Iron 1.6mg. Fibre 3g.



A fresh vision of church

by Kent Kingston

IT'S ABOUT 10 O'CLOCK ON A SUNNY SABBATH morning when I arrive at Auckland Adventist High School, the venue for Calvary Community's worship services. But the congregation isn't there.

I wait outside until a battered sedan pulls up and I'm greeted by the driver, Dave Letele, one of the church elders. He's wearing a red T-shirt, hoodie and shorts, and his car smells like cigarette smoke.

It's a "scattered Sabbath" this week, Dave tells me. The members of Calvary Community are out visiting people who don't normally attend church—relatives, friends or other community contacts. "When we visit though," says Dave, "we invite them to Alive@5." The 5pm worship service is aimed squarely at the unchurched—it's informal and contemporary and you can wear what you like. On "gathered Sabbaths" every second week, the morning worship format is more traditional and focused on nurtur-

ing the congregation—"Heaven@11" says Dave with a grin.

Friendly invitations to Alive@5 are given a few more times that morning as Dave and I visit a number of nearby suburban homes owned by his family's Grace Foundation, a charitable trust that operates in close coop-

eration with Calvary and provides supported accommodation for people at risk of homelessness. I meet a woman who lived on the street for years, a teenager recovering from abuse, a camera-shy transsexual, people struggling with mental health issues, and the most incredible house parents—committed Christians with their own histories and problems who live together with the residents, offering guidance and support, and sharing Jesus.

And although these people seem to be more motivated by love than anything else, Calvary Community is seeing the benefits. "We just had 10 baptisms last week," says Dave. "We had about six baptismal services in 2013—we make it a big deal; a celebration that takes two to three hours."

It's my first visit to New Zealand's North Island, and I'm impressed by Auckland's beautiful harbour, efficient motorways and attractive buildings. But what I really didn't expect is this Spirit-led passion for innovation and community connection. And it seems that church growth is the natural result. In 2008, there were 8700 Seventh-day Adventists in North NZ. And now?

"I believe we've gone over the 10K mark by now as I have been informed of a number of baptisms since October of 2013," says an email from Shane Palipane, chief financial officer for the Conference. It's an impressive number, especially considering the constant leakage of members seeking educational and employment opportunities in Australia.

Maybe I shouldn't be so surprised. Auckland is home



David Letele (right) with house parent (left) and resident.

to the largest Adventist congregation in the South Pacific Division—at Papatoetoe in the southern suburbs. And my conversation the previous Friday with Pastor Eddie Tupa’i, who leads the North New Zealand Conference, reveals that the spirit of innovation starts at the top.

Munching on a gourmet vegeburger at a shopping centre near his Manakau City office, Pastor Tupa’i outlines the changes to the Conference’s structure that have been implemented over the last few years. Departments have been all but abolished and a relentless focus on developing leaders has seen pastors organised into clusters and receiving regular mentoring from each other, led by a regional pastor. Each cluster sets its own agenda, emphasis and goals.

“I never go to cluster meetings,” says Pastor Tupa’i. “That’s their safe place. All I want is a one-page report of how they’re meeting their goals, once a quarter. I have a review meeting with every pastor annually, with their regional pastor present.”

That sounds great, but I’m still stuck on the “departments abolished” aspect of these changes. “What about the Youth department?” I ask. “Don’t you have a Youth director?”

“We treat our youth director as a regional pastor who supports youth and children’s leaders.”

It’s starting to make sense. Sort of.

Pastor Tupa’i has also changed his own job title to “lead pastor”, feeling that “president” has an institutional or administrative tone and detracts from the apostolic nature of his role. “Apostolic” is a word that’s being used more in North NZ, and seems to carry the notion that leaders aren’t there to dominate or micro-manage but to mentor, train and facilitate grassroots initiatives.

“Regional pastors are modelling apostolic leadership that isn’t about constantly hovering over a church,” says Pastor Tupa’i. “Instead local lay leadership is empowered. It’s the vision for all pastors in the conference to be regional pastors by 2020.”

And at the rate churches are being planted—33 over the last three years—it soon won’t be realistic for pastors to “hover” over their congregations.

I have to ask if all this retooling isn’t all a bit much for some of the older or more conservative members. Pastor Tupa’i admits it’s taken a fair bit of persuasion—including at “town hall” meetings around the North Island—and that not everyone is totally convinced. But it probably doesn’t hurt that he and the other church leaders have developed a culture of transparency.

In my conversations with both him and CFO Shane Palipane, I’m treading carefully, thinking I’m venturing into sensitive political questions. But it’s amazing how often

the answer is “it’s all on our website”. Browsing through <www.nnz.org.nz> I discover executive committee reports, local church member numbers, tithing statistics and announcements about difficult issues the Conference is facing.

I’m wishing I had the time to explore what’s happening in churches outside of Auckland, but it’s my last Sabbath here and my plane is leaving later in the evening. The last stop before the airport is Mizpah Seventh-day Adventist

Church in Mangere, where the majority of the members are from a Tongan background. I arrive in time for the noon English church service and, afterwards, am promptly invited for lunch. Numbers are down today because the youth are away at a regional event in Palmerston North, but, in their absence, their elders have nothing but praise to offer.

In mid-2013 Mizpah supported their youth in running an evangelistic series.

The young people were in charge of organisation, music and preaching and decided to run the meetings in English, a move that attracted friends from a variety of cultural backgrounds. The church is now growing and the English worship service has been added to cater for the growing diversity in the congregation.

“My philosophy is a family based church,” says Mizpah’s pastor Pelikani Esau. “Older give people give the vision and direction and the young people stand up and do the work. I’m working with the pastors in my cluster to take this philosophy to the ethnic churches in North NZ.”

My cultural stereotypes of status-conscious Polynesians have been shattered—I’m surprised to see Mizpah’s leaders and elders surrendering “serious” church tasks to their youth who have also travelled overseas to run evangelistic programs. But the older people are not sitting idly by.

“Come,” says one of Mizpah’s elders to me after lunch. “This is the powerhouse of our church.” I follow him to a small room where about 10 women and a few men are gathered. They’re kneeling with Bibles open in front of them. Their eyes are shut and the room is full of heartfelt prayer.

Kent Kingston is assistant editor of Adventist Record.



Grace foundation parent Button Matthes (left).



Pastor Eddie Tupa'i

And at the rate churches are being planted—33 over the last three years—it soon won’t be realistic for pastors to “hover” over their congregations.



God abides in darkness:

Exploring God's abode (Exodus 20:21)

by Younis Masih

THE DENSE DARKNESS OF FINANCIAL, FAMILY, relationship and other issues can often envelop us. At such times we are haunted by thoughts that God has forsaken us. We think in this manner probably because we have always comprehended God as the God of dazzling light (Revelation 21:11; Hebrews 12:29) and God of good times.

Nevertheless, such understanding is challenged when one reads Exodus 20:21: "The people remained at a distance, while Moses approached the thick darkness where God was" (NIV). If God is light, as He is depicted in Psalms 104:2 and 1 Timothy 6:16, then how come in this verse Moses approached Him in the thick darkness? Why is God enveloped by darkness in this text? Let's examine Exodus 20:21 and look for some answers.

Hebrew and Greek terminologies for "darkness"

The term *hōšek* (darkness) has 81 occurrences in the Hebrew Bible. It refers to darkness in a literal and figura-

tive sense. Literally it may refer to darkness of creation and night and figuratively it may refer to death (1 Samuel 2:9; Job 3:5) and time of pain and suffering (Job 17:12). Another Hebrew term for darkness is *"rāpel*. We will explore it further when we turn our attention to Exodus 20:21. There are several Greek terms that refer to darkness in the New Testament (NT) as well. The word *skotos* occurs about 22 times in the NT and can refer to physical darkness, spiritual darkness, implying ignorance or error, eternal misery etc.¹

The context of Exodus 20:21

Forty-five days after the Israelites' exodus from Egypt, on the first day of the third month (Sivan, late May or early June), they arrived at the Sinai desert and camped there. Moses went up on Mount Sinai to meet with God and on the morning of the third day, God descended upon Mount Sinai with a thick cloud, thunder and lightning, and a very loud trumpet blast. Everyone in the camp trembled (Exodus 19:16). People resolved to remain at a distance from God

because they could not withstand His magnificent emergence (Exodus 20:19). They requested Moses to talk with God on their behalf. Here we see the difference between Moses and the Israelites. The Israelites were fearful of God but Moses was fearless. They walked away from God while Moses walked to God. They could not handle God's magnificent presence while Moses could not live without God's presence. Hence, people remained at a distance while Moses closed the distance between himself and God and approached the thick darkness where God abided (Exodus 20:21).

Approaching God in the thick darkness

The Hebrew word used for darkness in Exodus 20:21 is *ʾrāpel*. It occurs about 15 times² in the Hebrew text and is mainly associated with the divine revelation. Ronald B Allen states that the term *ʾrāpel* is used to express the veiled glory of God. It refers to the darkness that envelops God's appearance.³ The darkness mentioned in verse 21 blocks God's glorious appearance from Moses. God is surrounded by the darkness not because He is not glorious, but His act of enveloping Himself in thick darkness reveals His caring towards Moses. In fact, no-one would have lived if God utterly disclosed Himself. Exodus 33:20 states that no sinful man living on earth can see God's face and live. Thus, the majestic God used the veil of darkness so He could communicate with Moses.

Linguistically, as the time passed, *ʾrāpel* took a different meaning and was later used to describe the day of the Lord (Jeremiah 13:16; Joel 2:2; Zephaniah 1:15) and deep gloom brought on people through God's judgement (Isaiah 60:2). Theologically, what is intriguing is that the same Hebrew term which referred to God's abode also pointed to people's difficult circumstances, a time of gloom and darkness. The word *ʾrāpel* exchanged its meaning from its literal sense to the figurative sense. Ezekiel 34:12 reads: "As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness [*ʾrāpel*]." Prophet Ezekiel understood that in the darkest moments of life God will not leave but like a shepherd He will rescue His sheep.

Hence, what is the answer to the question we asked in the beginning: "If God is light, as He claims to be, why does Moses find Him in the thick darkness?" Firstly, God used darkness to veil His glory so He could communicate with His people. Secondly, the darkness that surrounded God reiterates that He is a perfect and glorious God and we are sinful beings. Thirdly, it reminds us that although the wall of darkness separates us from God, He still finds a way to reach out to us. He loves us. The study of *ʾrāpel* also underlines that God abides with His people even in

the darkest moments of their life. No matter how thick the darkness is, like Moses, we will always find God waiting for us.

Regardless of how burdened with trouble we may be, God abides with us in all circumstances. Our circumstances don't bind God and neither can they separate us from Him.

The gospel of Matthew records (27:45) that during the crucifixion of Christ, darkness came over all the land, perhaps in Judea, from the sixth hour until the ninth hour. According to the Roman clock the darkness probably lasted almost three hours. Both Mark (15:33) and Luke (23:44-45) agree with Matthew regarding this period. Adventist commentary suggests that this darkness "was a supernatural darkness. In no case could it have been caused by an eclipse of the sun, because the moon was already past full."⁴ Most commentators perceive that the darkness during the crucifixion was supernatural darkness, but was God present in that darkness or not?

Note what Ellen White states: "In that thick darkness God's presence was hidden . . . God veiled the last human agony of His Son. All who had seen Christ in His suffering had been convicted of His divinity. That face, once beheld by humanity, was

never forgotten. As the face of Cain expressed his guilt as a murderer, so the face of Christ revealed innocence, serenity, benevolence—the image of God. But His accusers would not give heed to the signet of heaven. Through long hours of agony Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God."⁵

Profound love compelled God the Father to come as close as He could to His Son in the most agonising moment of His life. Many times when we pass through the darkest moments of our life we question God's presence and like Jesus cry out, "*Eloi, Eloi, lama sabachthani?*", which means, "My God, my God, why have you forsaken me?" (Matthew 27:46; Mark 15:34). Our cry was hidden in the cry of Christ on the cross. Surely, even today, the temple's torn curtain (Luke 23:46) echoes to us that there is no more separation, no more distance, but rather God is with His people in the darkest moments of their lives. R

1. Spiros Zodhiates, Warren Baker and George Hadjiantoniou, eds., *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 1993), 4655. Book in the Libronix Digital Library System, 2000-2006 [CD-ROM], August, 2012.

2. Ex 20:21; Deut 4:11; 5:22; 2 Sam 22:10; 1 Kings 8:12; Isa 60:2; Jer 13:16; Ezek 34:12; Joel 2:2; Zeph 1:15; Ps 18:10; 97:2; Job 22:13; 38:9; 2 Chron 6:1.

3. Ronald B. Allen, "arapel," *Theological Wordbook of the Old Testament*, ed. R. Laird Harris (Chicago: Moody Press, 1980), 698.

4. "Darkness" (Matt 27:45), *The Seventh-day Adventist Bible Commentary*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976-1980), 5:549.

5. Ellen White, *Desire of Ages*, The Pocket Library, vol. 3 (Harrah, Okla: Mission Publishing Inc., 2002; printed in Korea), 954-955.

Pastor Younis Masih ministers at the Invercargill, Wicklow Street, Queens-town group and Clinton house churches, NZ.



Hovering in midair

by Tim Standish

F-35 FIGHTER AIRCRAFT HAVE BEEN DESIGNED TO meet requirements of three different US military branches. Australia plans to purchase the F-35A air force version for the RAAF, the navy F-35C is modified for use on aircraft carriers and the marine F-35B has the ability to hover and land vertically. It turns out that engineering F-35s to hover has not been simple. In fact, some blame the engineering challenges of the F-35B for many of the issues that have cropped up in F-35 development. Hovering is a lot harder than you would think.

Interestingly, hovering flight is no less challenging when it comes to birds. Just as the F-35B looks much like other fighter aircraft, particularly its F-35A and F-35C siblings, hummingbirds look much like other birds in that they have two wings, a tail, feathers, a beak and so on. But underneath their skin and its covering of jewel-coloured feathers, they are dramatically engineered to allow them to hover and even fly backwards; something other birds are incapable of.

Like irreducibly complex molecular systems, the package of adaptations that allow hummingbirds exceptional flying abilities challenges Darwinism, particularly if the Darwinian requirement that each incremental change somehow increases the fitness of the intermediates is kept in mind. Uniquely among vertebrates, hummingbirds use their wings in a way similar to hovering insects such as bees. In hummingbirds a large portion of the wing is composed of fused wrist and hand bones. The shoulder joint is modified to allow the usual up and down motion of a wing as well as a greater degree of twisting. This appears to be a large part of the secret to hummingbirds' insect-like flight in which both up and down strokes of the wing provide lift. A modified wing and shoulder combined with pectoral muscles composed almost exclusively of type 1 fibres, which allow prolonged exertion (typically at the expense of speed in other organisms, but apparently not in hummingbirds), a reconfiguration of

tendon attachment that allows very short muscle contractions to move the wing through its entire stroke, a brain to coordinate the necessary complex movements and numerous other adaptations and presto, hummingbirds can buzz through the air like bumblebees.

Adaptations that allow hummingbirds to hover or fly backwards would normally be explained as a product of design, just as the lift fan, swivelling exhaust and other engineering modifications for hovering flight on F-35Bs are. For philosophical reasons, materialistic Darwinism rejects this explanation. Is there other evidence of bird evolution that might support the assertion that hummingbird adaptations to their particular lifestyle evolved gradually via "numerous, successive, slight modifications?" Not really. In fact, without trying to make too much of absent evidence (which is not evidence of absence), the evidence we have points in the opposite direction. Fossil hummingbirds, which are not common, are universally fully formed with the adaptations already in place that we associate with hummingbirds' unique flying ability among vertebrates. This is why the few fossils that

Adaptations that allow hummingbirds to hover or fly backwards would normally be explained as a product of design. . .

are available can be unambiguously identified as hummingbirds. The best candidate for a missing link is probably *Eocypselus rowei*, thought to be intermediate between swifts and hummingbirds. However, the discoverers point out that *E. rowei* "shows neither modifications for the continuous gliding used by swifts nor modifications for the hovering flight style used by hummingbirds".²

Like F-35 fighters, if we want to see hummingbirds in Australia, we will need to import them from the Americas, but this does not prevent us from marvelling at the beauty and design in our own birds. Even as children we understood that "Mr Nobody" is not a reasonable explanation for breakage of a living room lamp during a rough and tumble indoor football match. Why accept "Mr Nobody" as the explanation of where hummingbirds, or any other birds, came



What is the Mission Offering?

The church is united by its call to support mission. But few of us know exactly what the mission offering does, where it comes from, or where it goes.

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Our mission offerings do everything our tithes can't do, so please give generously next Sabbath, April 12.

For more info, including videos and resources, go to:

adventistmission.org

**Adventist Mission offering
April 12**

from? Generally, rational people reject imaginary things because experience shows us that it is real causes in the real world that actually account for everything from aircraft to broken lamps. The Bible introduces us to Jesus Christ, that Real Cause, the Creator God who not only notes when a sparrow falls (Matthew 10:29), but also created and sustains "all things" (Revelation 4:11) including hummingbirds and us. ↗

1. Charles Darwin made this a requirement of his theory of evolution: Darwin, C. R. 1859. *On the origin of species by means of natural selection*. London: John Murray. 1st edition, 1st issue. P 189.
2. Ksepka DT, Clarke JA, Nesbitt SJ, Kulp FB, Grande L. 2013. Fossil evidence of wing shape in a stem relative of swifts and hummingbirds (Aves, Pan-Apodiformes). *Proceedings of the Royal Society B*. 280(1761) doi:10.1098/rspb.2013.0580

Timothy Standish PhD works at the Geoscience Research Institute, based at Loma Linda University, California.

Check out Tim Standish's Record In Focus interview on his *Flight: The genius of birds* documentary. <<https://vimeo.com/85972952>>

R MY STORY

James Caldwell

I was living in South Korea for a few years, working as a teacher. But I spent a lot of time in bars, drinking and chasing girls. My Korean Christian wife would be at home praying for me. Sometimes I heard her sobbing because of what I'd done, but I wasn't ready to change. In fact I organised for her to study nursing in Australia while I stayed in Korea to enjoy my freedom.



It was a shock to learn that my brother had been attacked and injured back in Australia. It forced me to think about what was really important. As I was crying and talking to him on the phone he said I needed to recommit my life to Jesus and come home. I left my job and returned to Australia. It was hard but I started working stuff out with my wife.

Back on the Gold Coast, I started getting into scuba diving. After one dive I realised my wedding ring was missing. My wife was upset by this so I said I'd go looking for it, even though I privately thought there was no hope of finding the ring.

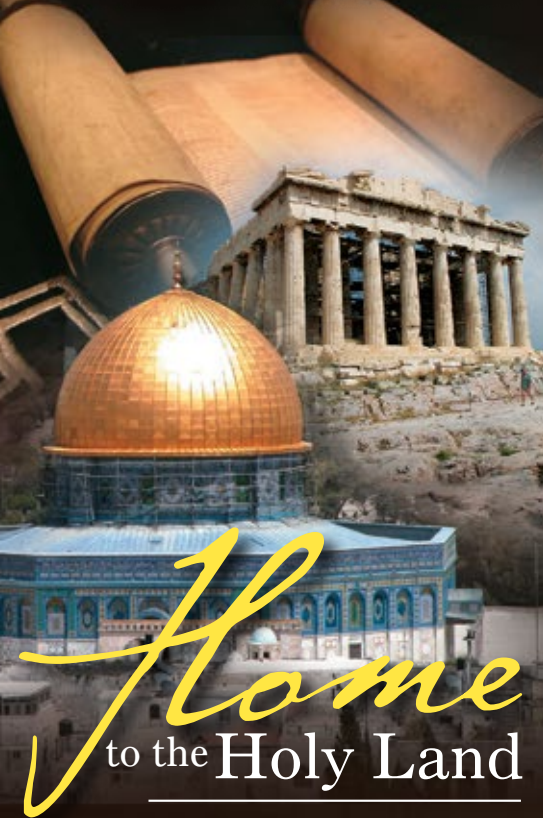
I prayed on my way down, asking God to help me. I went back to the gravel carpark where my car had been. It was uncanny—I didn't even need to search. There embedded in the dirt and gravel was a dusty circle. I reached down to pick it up and brushed off the dirt. Slightly scratched and dented, but it was my ring with my wife's name engraved on the inside! I told the first stranger I could find, "I found my wedding band!" He said I should buy a lottery ticket but I told him I'd prayed to the Lord for it.

God told me, "That ring represents your marriage—it was stomped in the dirt, everyone thought it was gone. But I've brushed it off and given it back to you. If you ask anything according to My Name, I'll do it."

In October 2012 I went back to the same place again and was baptised in the ocean. Now I attend the Surfers Paradise Adventist Church (Qld).—as told to Kent Kingston

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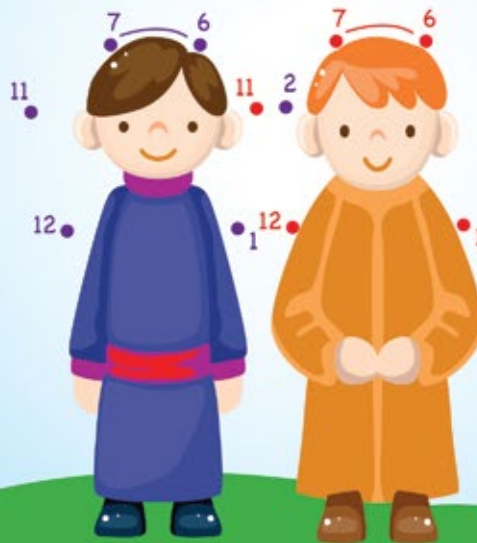
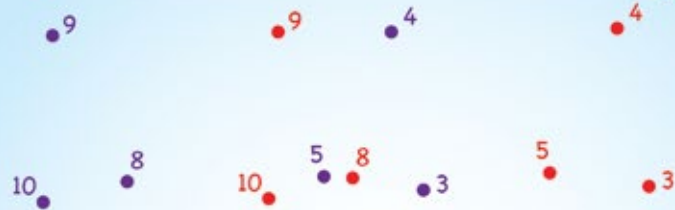
Kids' SPACE

HI KIDS!

Paul had a vision. In that vision God told him to go to Macedonia and help. Off he went. On Sabbath he looked for a place to worship and somewhere to stay for the night.

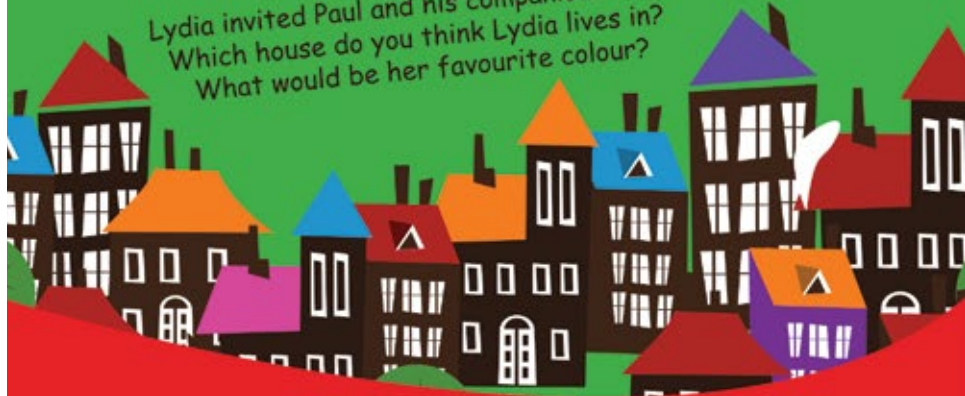
MEMORY VERSE: "Do not forget to entertain strangers for...some people have entertained _____ without knowing it" Hebrews 13:2

DOT-TO-DOT (Hint: follow the same colour numbers)



They met Lydia by the river (she sells purple cloth). After hearing about Jesus, she and her family were baptised.

Lydia invited Paul and his companions to stay at her house. Which house do you think Lydia lives in? What would be her favourite colour?



SERVICE MESSAGE

I serve God when I share my home with others.

APPRECIATION

Easthope. The children (Peter, David and Sue) and grandchildren (Renee, Simone, Sophie, Tim, Benton and Lachlan) of Marjorie Easthope, who died on 11.1.14, would like to express their sincere appreciation to all those who so kindly sent flowers and expressed their sincere sympathies and condolences at her passing. We are comforted by the anticipation of family reunions at Christ's return.

ANNIVERSARY



Gibbons. Alan and June Gibbons celebrated their 50th wedding anniversary on 17.11.13 at Castle Hill church hall with their sons, David, Stephen and Bradley, and their wives, Francine, Michelle

and Leissa, and seven grandchildren, extended family and friends. This celebration was even more special as their youngest son, Bradley, married Leissa in the morning, and shared the reception with them. Both Alan and June gave over 30 years of dedicated service to Sydney Adventist Hospital, June as a registered nurse and Alan in nursing administration.

WEDDINGS



Abeleda-Saleh. Kristoffer Abeleda, son of Lauro Abeleda Sr and Emelie Abeleda (Los Angeles California), and Sheila Saleh, daughter of Yahiya Saleh (deceased) and Teresita Lustina, (Hong Kong), were married 19.1.14 in Manila, Philippines. They have set up their home in Melbourne, Vic, where they

strongly support the Hughesdale Adventist church.

David Pearce



Coombes-Rante. Jonathon Ross Coombes, son of Maurice and Pam Coombes (Wauchope, NSW), and Isel Claudette Rante, daughter of Ligaya Walker (Newcastle), were married 2.2.14 at The Green Cathedral, Tiona, Pacific Palms. A beautiful outdoor cathedral was the setting in which the couple exchanged their vows before family and friends. Isel and Jonathon are actively engaged in practical ministry with the Boolaroo church.

Kevin Amos



Gibbons-Lambert. Bradley Stewart Gibbons, son of Alan and

June Gibbons (Dural, NSW), and Leissa Lambert, daughter of Arie and Lyn Lambert (Kellyville), were married 17.11.13 at the Youth Chapel, Castle Hill church. After a beautiful wedding service, they celebrated together with 112 guests at a unique combined reception with Brad's parents who were celebrating their golden wedding anniversary.

Garth Bainbridge



Ireland-Perczyk. David Graeme Ireland, son of Graeme and Kristine Ireland (Bena, Vic), and Cleo Anne Perczyk, daughter of Jacqueline and John Taylor (Leongatha) and Jerry Perczyk (Sale), were married 30.11.12 at Leongatha church, followed by a reception at Tulleree homestead, Leongatha.

Phil Gager, John Taylor

POSITIONS VACANT

■ **Chef, Adventist Alpine Village-South New South Wales Conference Ltd (Jindabyne, NSW).** Join a vibrant team as the head of catering for group bookings at this exquisite location. Chef qualifications preferred but not essential. Experience in group catering is required. Further details and job description available on enquiry (02) 6249 6822 or email <kendellcobbin@adventist.org.au>. Applications close **April 30, 2014.**

■ **Aircraft engineer-Adventist Aviation Services PNG (Goroka, EHP, Papua New Guinea).** The successful applicant will have an interest in serving the Seventh-day Adventist Church in Papua New Guinea and have experience in maintaining aircraft. You will be responsible for helping maintain the fleet of two aircraft (P750XL), looking after the spare parts store and helping to maintain the ground support equipment. Address all expressions of interest or applications to Nathan via email <mm@as.org.pg>. Please attach a resume. Applications close **August 30, 2014.**

■ **Facility operations manager-AdventCare Victoria (Bendigo, Vic).** Employing more than 60 staff and managing 50 aged care beds and 27 residential units, AdventCare Bendigo provides quality aged care operating within the mission of the Adventist Church. Reporting to the CEO, you will be responsible for management of the facility, managing human, material and fiscal resources in accordance with the strategic plan and budget, legislative requirements and DSS guidelines. You'll be a practising Adventist with a tertiary nursing degree and experience in aged care, preferably in a residential and/or community setting in a relevant senior management level position. For a position description, information or to apply, contact Karina Gurban, HR Manager, on (03) 9264 7714 or <kgurban@adventist.org.au>. Applications close **April 7, 2014.**

■ **Chief executive officer-AdventCare Victoria (Bendigo, Vic).** Do you feel called to use your leadership strengths to make a difference as chief executive officer of AdventCare Victoria? Employing more than 250 staff and managing in excess of 200 aged care beds and 92 residential units across three sites, AdventCare provides quality

aged care and retirement living while operating within the mission of the Adventist Church. As CEO you will be an Adventist exhibiting exceptional leadership, planning, strategic thinking and HR management skills to deliver the strategic vision of the Board while focusing on high quality, person-centred services. You will ensure sound and effective business practices to achieve sustainable quality and financial outcomes and enable growth. For a position description, more information or to apply, contact Karina Gurban, HR Manager, on (03) 9264 7714 or <kgurban@adventist.org.au>. Applications close **April 7, 2014.**

■ **Pacific Island manager (full-time)-HopeChannel (Wahroonga, NSW).** HopeChannel is a ministry of Adventist Media Network and is seeking a manager who will be based at Wahroonga, but the job will also involve travel within the Pacific Islands. HopeChannel, in conjunction with the local missions, is looking to increase presence and extend distribution networks throughout the Pacific Islands. The position involves working with the local mission to develop the strategic direction to encourage, foster and oversee the growth and development of HopeChannel; to determine distribution network expansion opportunities and negotiate contracts; to produce local content, develop production facilities and acquire appropriate production equipment; to train production teams; to encourage use of HopeChannel as an evangelistic agency; and to work with external stakeholders to achieve objectives. The successful applicant must be a baptised member of the Seventh-day Adventist Church with full commitment to its message, mission and lifestyle. He/she should have experience working with church administration and leading teams in the Pacific Islands; proven experience in training local missions; technical expertise in network distributions; and completed a tertiary degree. Overseas applicants should ensure they satisfy Australian working visa requirements before applying for this position. Applications and enquiries should be directed to Calvin Dever, Corporate Services, Adventist Media Network on (02) 9847 2222 or email <corpserv@adventistmedia.org.au>. Applications close **April 23, 2014.**

Sign up for job updates and find more vacant positions at <adventistemployment.org.au>



Weslake—Unicombe. Lendl Ray Weslake, son of Lance and Sandra Weslake (Kellyville, NSW), and Alyssa Rachel Unicombe, daughter of Greg and Sue Unicombe (Canberra, ACT), were married 15.12.13 at Wahroonga church, NSW. They plan to set up their home in Kellyville.

Wayne Boehm

Lindsay Laws, Barry Satchell



Christian, Heather Jean, born 17.9.1929 in Kew, Victoria; died 22.1.14 in Jacaranda Court, Avondale House, NSW. On 13.9.1951, she married Clem Christian, who predeceased her in 2001. The couple met at Avondale College, where Heather graduated from the business course in 1949. She worked as a secretary for Sanitarium in Hamilton, Newcastle. Heather and Clem served in Australia, New Zealand, Solomon Islands, Fiji and Vanuatu running lay training schools. Heather loved to travel and she organised trips for some of her friends as well. She is survived by her children, Roger, Merrilee Sleigh and Gary; and grandchildren. Heather's great joy in life was spending time with her grandchildren.

Ross Goldstone



Dobie, Clifford George, born 9.10.1919 in Tas, died 11.11.13 in Melbourne,

Vic. He was married to the late Valerie Dobie and is survived by his children, Christine, Steven, Glen and Janyne; nine grandchildren; and four great-grandchildren. Cliff was converted to Jesus at the age of 16 and remained faithful to God all his life. We will miss his pleasant smile and his dear friendship at Hughesdale church. It will be a joy to see him again on the great resurrection day.

David Pearce

Dudley, Vivienne, born 25.5.1923 in Ystradgynlais, Wales; died 6.2.14 in Wisteria Lodge, Melody Park, Qld. She is survived by her husband, Harry; daughter, Linda; and son, Ken and their families. After her first husband's death she met and married Harry Dudley. They spent 17 happy years together, doing lots of overseas travel. Harry and Vivienne moved to Melody Park Retirement Village in 2000. Vivienne was baptised by Pastor Peter Stojenovic in the Southport church. Because of failing health she moved into Wisteria Lodge in 2008. Harry

faithfully visited her twice a day. She was a sweet, gentle lady who loved her Bible. She died with full confidence in the return of her Lord and Saviour.

Ken Martin



Fredericks, Gladys (nee Norris), born 25.12.1925 in Cape Town, South Africa; died 5.1.14 in Papakura, Auckland, NZ. On 15.10.1950, she married Harold Fredericks. She is survived by her husband (Auckland); her children and their families, Venetia and Patrick Witbooi (Cape Town, South Africa), Russall and Mary Fredericks (Auckland, NZ), and Valmarie and Raymond Young (Auckland); and his grandchildren, Fabian, Kelly, Lucretia, Janese and Caitlyn. Ma Gladys will be deeply missed for her love, prayer, encouragement and sense of humour. We know that we will meet her again at the second coming.

Paora Teaukura

Krause, Edith Ursula (nee Klap-sia), born 7.2.1924 in Grottkau,

OBITUARIES

Allard, Harry James, born 16.6.1926 in Bundaberg, Qld; died 1.2.14 in the Macleay Valley Aged Care House, Frederickton, NSW. On 5.2.1951, he married Nancy Beth Broad in New Zealand. He is survived by his wife; four children, Diane Kochevatkin, Glen, Judy Wearn and Owen; 11 grandchildren; 13 great-grandchildren; and his brothers, Harold, Rusty and Billie. Harry maintained his faith in Christ and was a witness to Him in his love to all his family members. Beth looks forward to the return of Christ on that great reunion day.

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Cedarvale is independent of the Seventh-day Adventist Church organisation but is supportive of the Church.

VOLUNTEER

Volunteer tradesmen needed for fly'n'build in Mongolia. Mongolian Mission is building four church/community centres this year. We are looking for experienced tradesmen, especially block layers (from mid-May to mid-July), brick layers and carpenters (in July and August) willing to volunteer. The living conditions will be very basic and meals will be provided. People can volunteer from two to six weeks at a time.

Volunteer tradesmen needed for adopt-a-clinic in PNG. Builders/plumbers/skilled labour volunteers needed for a mission trip to PNG where we will be building a medical clinic in a remote area of the Eastern Highlands. Approximate dates are July 9–27, 2014. If interested please contact Allen on 0478 706 054 or Peta on 0402 676 528.

For more information or to express your interest please contact Anna Downing, Adventist Volunteers, South Pacific Division (02) 9847 3278 or email <annadowning@adventist.org.au>.

Silesia, Germany; died 31.1.14 in Narre Warren, Vic. On 10.11.1951, she married Hans Joachim Manfred Krause. She was predeceased by her husband and Adam Andreas Krause. She is survived by her children, Silvia Krause (Hampton Park), Michael Krause (Nuriootpa, SA), Andreas Krause (Mt Isa, Qld), Dagmar Roocke (Eudunda, SA), Matthew Krause, Rowville, Vic), Thomas Krause (Killarney Heights, NSW) and Esther Krause (Narre Warren, Vic); and their spouses, Debbie, Sylvia, Philip, Wendy and Steven; 20 grandchildren; and 12 great-grandchildren; and many foster children. She will be sadly missed by all. Rest in peace dear Mutti.

Michael Mohanu

Miller, Marie (nee Reid), born 20.12.1930 in Mitchell, Qld; died 3.2.14 in Victoria Point. In 1951, she married Jack Miller, who predeceased her in 1983. She is survived by her children, Glynn Miller (Gladstone), John Miller (Kingaroy), Fay Miller (Cannon Hill), Ian Miller (Cooan) and Karen Stewart (Goondiwindi). Marie was a loving person who always provided the best for her children. She loved her Lord, her new-found church and the wonderful people who cared so excellently for her. Rest in peace, Marie.

Neil Tyler

Morgan, Winsome Joan (nee Lambert), born 16.2.1931; died 7.1.14 in Hobart, Tas. She was predeceased by her siblings, Leon and Betty Lambert. She is survived by her husband, Don; and children, Anthony and Kim, and their spouses; grandchildren, Mimi, Felix, Toby and Milly; and her siblings, Nina Hooker and Frith Lambert. Winsome was a well-known violinist and former music teacher at Avondale. She battled ill health for many years and was dedicated to her family. She will be greatly missed by all who knew her.

Chris Lambert

Peasley, Leonard Owen, died 7.12.13 in Coffs Harbour, NSW, aged 89 years. Len was predeceased by his wife of 57 years, Marie Patricia, in 2003. He is survived by his children, Sharonne, Gary, Bronwyn and Darrel; his grandchildren, Matthew, Aaron, Jonathon, Claire, Julia, Michaela, Katy, Sam and Ben; and great-grandchildren,

Zac, Ryder and Fynn. Len was a faithful member of the Adventist church in Gunnedah for many years and will be sorely missed by church members and family alike. He now rests peacefully alongside Marie and awaits the return of his Lord on that great resurrection day.

Wayne Humphries



Stirling, John Humphrey, born 2.6.1930 in Lugershall, Wiltshire, England;

died 31.1.14 in the Masonic Home, Sandgate, Qld. On 2.6.1951, he married Gwendoline Bertha, who predeceased him on 22.5.11. He is survived by his daughters and their families, Susan and Ian Wakefield (D'Agular, Qld) and Carol and Stuart Smith (Highvale, Qld); grandsons, Dale Wakefield (Craigmore, SA) and Glen Smith (Highvale, Qld). A scholarly, Christian gentleman, John was laid to rest at Pinaroo Lawn Cemetery on 11.2.14.

Keith Miller

Tinworth, Shirley Catherine (nee Roberts), born 10.9.1943 in Dubbo, NSW; died 20.1.14 in The Austin Hospital, Heidelberg, Vic. On 7.2.1966, she married Don Tinworth, who predeceased her in 1998. She is survived by her children and their spouses, Robin (Oman); Owen and Kirsten (Craigieburn, Vic); Leanne and Russell (Brisbane, Qld); and Peter (Craigieburn, Vic); grandchildren, Max, Joshua, Jayde, Marissa and Latesha; and her siblings, Keith and Liz Allen; Lynette and Pete Hindley; Ron and Carmen Allen; Bernice and Morrie Krieg; Trevor and Margo Roberts, and their families. Shirley's sudden death was unexpected. She was committed to God and was very involved at Preston church. She was a great cook and a friendly, hospitable person. Shirley loved her family and was very proud of them all.

Morrie Krieg, Ron Allen

Waring, John Alfred (Jack), born 23.3.1922 in Liverpool, England; died 10.1.14 in Greenslopes Repat Hospital, Qld. He is survived by his six children and spouses; 15 grandchildren; and eight great-grandchildren (all of Australia); and his siblings and their families (all of NZ). A long-time resident of the Adventist Retirement

Village, Victoria Point, Qld, he was much loved, admired and remembered for his wit, wisdom and poetry. Jack's service was held at the village church on 16.1.14. A service and burial was held in Auckland, NZ, on 20.1.14 in All Saints Chapel at the Purewa Cemetery where Jack was buried with his loved wife, Ida, and their baby daughter, Dianne, awaiting the Lord's return.

Alvin Colthart

Worboys, George William, born 29.5.1934 in Grafton, NSW; died 24.1.14 in Wisteria Lodge Nursing Home, Nerang, Qld. George was a much-loved school teacher who made a great contribution to the Education Department. He was well known for his decorating ability and brides would seek his special touch with flower arrangements. The family remember all the delicious meals he provided for family gatherings. He was a talented musician, playing the piano each Friday evening in the nursing home for Vespers. After his beloved Yvonne died, his health began to slowly fade. He will be missed by his family and all his friends at Melody Park. We extend our love and sympathy to his sons, Greg, Des and Jeff and families, and to his sisters, Pam and Robyn, and their families.

Ken Martin

ADVERTISEMENTS

2015 Reformation Lands tour.

The next AUC sponsored Reformation Tour departs mid-May 2015. Direct enquiries for this pre-GC travel opportunity to tour leader <russelstanley@adventist.org.au> or phone 0405 181 047.

50th anniversary, Wanganui, New Zealand.

August 29-30, 2014. Seventh-day Adventist Church, 62 Dublin Street, Wanganui. To register your interest contact: Jennifer Gaskin by email <Jennifer.gaskin@clear.net.nz> or phone 06 344 2881.

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PNG aviation jubilee. Adventist Aviation Services—Papua New Guinea will be hosting the 50 year jubilee of God's leading through aviation in PNG at Goroka from July 3-6, 2014. For a glimpse of mission and experience the excitement there will be no better place to be. To register interest or for further information contact Pastor Colin Dunn at <cdunn02@bigpond.com>.

Giant book sale. Sorry, no more sales during 2014 due to church building program. I'll notify next sale date, so please ring Erick on (03) 9763 7653, only evenings, with your name and number. See you then.

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Finally . . .

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Next RECORD April 19

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15th of March marked
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